



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Jülicher, of Marburg, wrestles with Essenism, which, in spite of recent investigations, remains an enigmatic phenomenon ; it belongs to Greek culture as well as to Jewish, and awaits the discovery of the key which is to unlock the secret of its origin and significance. The history of the Eucharistic meal is treated cautiously by Canon Robinson, of Cambridge ; the statements in the Gospels, in Corinthians and in later books, are compared, and Greek parallels are mentioned, but no definite conclusion as to origin and development is reached ; here also is an unsolved problem. The article on Jesus of Nazareth, by the late Professor A. B. Bruce, of the Free Church College, Glasgow, is an attempt to give a plain biography of the man, apart from all ecclesiastical presuppositions. The writer admits the difficulty of separating the historical from the legendary in the accounts of the life, and the doubt attaching to certain sayings attributed by the Gospel tradition to Jesus ; he holds, however, that a definite kernel of fact remains, and that a great moral and religious career is evident. As to the healing of bodily diseases, whether or not, says Bruce, they be regarded as miraculous, they were the work not of a thaumaturge, but of a friend of man. Bruce is not quite able to decide whether Jesus claimed to be the Messiah, but thinks that, with the picture of the man of sorrow (the ideal Israel) in mind (Isa. liii.), he thought of himself as that "man," the representative of all who live sacrificial and therefore redemptive lives. Though, says Bruce, Jesus was the child of his time and people, with limitation of vision (for example, in his statements respecting the future), his spiritual intuitions are valid for all ages. This is a reasonable conclusion ; but it is to be regretted that Professor Bruce did not attempt a sharp criticism of the sayings attributed to Jesus.

C. H. TOY.

The Life and Literature of the Ancient Hebrews. By LYMAN ABBOTT. (Boston and New York : Houghton, Mifflin and Company. 1901. Pp. xiii, 408.)

THE BIBLE, it has been said, is the best-neglected book in the world. In the English translation it has become an English classic, is accessible to everybody, is read every Sunday in the churches, and is read by many at home ; yet its real significance is perhaps less understood than that of Homer or Shakspeare. This is largely because it has been made a theological text-book, and has thus lost its interest for the people. At present a sort of Biblical revival is going on ; a number of books, of which the present volume is one, have undertaken to set forth the literary attractiveness and the human appeal of the Bible, and thus to bring its great power to bear on our people. He who would be an efficient advocate of its claims must be in sympathy both with the scientific exposition of its origin and meaning and with its moral and religious spirit. This remark holds true of the whole of the Bible, Old Testament and New Testament ; but the New Testament has not yet found its expounder—

all efforts are directed to the Old Testament. It is with this latter that Dr. Abbott deals, and deals, we need hardly say, in a very interesting way. He is known as an eloquent expositor, and as one who accepts in general the results of the modern criticism of the Old Testament, and he has succeeded in bringing out its human side, and its permanent significance. He points out the vague and inexact character of the old Hebrew historical writing, the gradual development of the legal codes, the origin of the Biblical "fiction" (in such legends as that of Samson), the literary excellence of the imaginative stories of Ruth, Jonah and Esther, the idyllic charm of the Song of Songs, the profound philosophy of life contained in Job, Proverbs and Ecclesiastes, the spiritual beauty of the Psalter, and the ethical strenuousness and unquenchable hope of the prophets. The message of Israel to the world he conceives to be this: that God demands of man only righteousness, and that on this condition man may enter into a relation of comradeship with God. Jesus of Nazareth he regards as the fulfillment of Israel's aspirations.

It does not enter into Dr. Abbott's plan to consider the parallelisms between the Hebrew and other ancient literatures; such a comparison would be helpful, but would require considerable space. His description of Hebrew thought as a natural product of the Hebrew national life is in the main just, and he knows how to distinguish between the essential and the accidental; his point of view is indicated in the following sentence: "Whether Jesus Christ was born in Bethlehem or in Nazareth is not a question which materially affects the moral character of mankind" (p. 42). In a few cases the present reviewer would prefer statements different from those made by Dr. Abbott: the scene of the book of Job lies not in a remote age, prior to 1250 B. C., but in the fifth or fourth century B. C. (p. 234); Josephus is not an authority for the life of Moses (p. 92 n.)—he knew nothing more than what he got from the Biblical text; there is no reason to suppose that Moses got religious ideas from the Egyptians (p. 96), or indeed that he was a monotheist; it is extremely improbable, if not quite impossible, that any of the Biblical psalms should have been composed as early as the time of David (p. xi); it is not likely that Solomon had any definite religious training (p. 289 ff), or that his character was highly complex; the opinion is now gaining ground that the Song of Songs (which is a product of the Greek period) is based on a rustic wedding-festival, and that Solomon is not a personage of the poem (Ch. ix); Hebrew offerings were not all voluntary (p. 154)—on the contrary, time and character were generally fixed by law (see Lev. and Numb. *passim*). These points do not affect the general validity of Dr. Abbott's argument.

C. H. Toy.